THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 10. NOVEMBER, 1896. No. 4

THE FREEDMEN'S WORK.

READ AT W. G. M. S., ERIE, PA., MAY, 1896, BY MISS M. A. CLELAND.

FOR any line of Christian service, the worker finds his commission in our Saviour's parting words, "Go ye, therefore, and make disciples of all nations." These words, spoken from the brow of Olivet, have come down through succeeding ages, and, reaching the hearts of devoted men and women, have inspired them to go out into the harvest field and gather sheaves for the Master's garner. To far off India and Egypt, to the frontier portions of our own country, to the needy South land, and, in short, to any place where sin and ignorance hold sway over the hearts of men, they have gone, carrying the good news and glad tidings of salvation.

The pioneer work among the Freedmen was not easy. All honor to the noble men and women who, through many difficulties and discouragements, have learned to lift them up into a higher and better civilization.

The pioneer work, as I have said, was difficult, but as far as the Freedmen themselves were concerned, it was not discouraging. The wealth of the mind responded readily to the genial sunshine and warm breezes of liberty and development. If there had been no mind there, there would have been no development. Liberty gave them not one element that made mind; it gave them only the opportunity to develop that already bestowed upon them by their Creator.

The advancement that the cause of education has made among them is a source of wonder and admiration to all who have been in a position to realize it. As those who were educated in the mission schools went among those who had not been so favored, they inspired in them a desire to drink, too, from the fountain of knowledge. Thus the light spread until the whole South felt its rays.

Every mission school of our church, of which I have any knowledge, is overcrowded with those who desire an education. The appeal from the workers at nearly every station for more room shows more desire to take advantage of all opportunity for obtaining an education that can be accommodated within the buildings provided for them. At Chase City, for example, the capacity of our school building has been entirely inadequate to our needs. Three years

ago, the crowded condition of the lower departments made it imperative to find other quarters for the sewing school, and the reading room in the Girls' Industrial Home was taken for its accommodation. With even that relief we have been so overcrowded that the Board has been asked for, and has consented to furnish another teacher, making eight in all, and so change the building that from the overflow there may be formed another department.

To meet the needs of the colored people along the most lines, our schools provide for the education of the head, the heart and the hand; the mental, the moral and the industrial. Students are taken carefully and thoroughly through the Primary, Intermediate, Grammar and Normal departments, and for those who have the time and means, a higher course is provided. All who give evidence of talent sufficient to enable them to be successful and useful in the higher professions, are encouraged to prosecute their studies until they are qualified to enter them successfully. The Bible is used as a text-book, and in many of our schools, daily instruction is given in it. The students are encouraged to make themselves familiar with its pages, and to mold their lives by its teachings. Young People's and Junior societies are organized, and all the students are expected to become active members in them. The regular preaching of the Word, by the pastor in charge of the station, and frequent meetings for prayer and conference, furnish abundant opportunities for the cultivation of the religious nature.

The colored people are, as a class, a religious people. Their religion is mixed with superstition, but they are becoming more and more conscious of that fact and are willing to be enlightened. They are anxious to know the truth, and sit humbly at the feet of any one who will honestly try to enlighten their dark understandings.

We find no difficulty in getting the young colored people, nor, in fact, the older people, to take part in our prayer-meetings, and in our Young People's meetings. We notice a peculiarity in their religious life, in that they do not fear the face of man. If one has a prayer to offer, or a remark to make, he does so without regard to who may be present. I have often thought that we would do well to imitate them in that particular. For I fear that many times we miss a blessing by allowing ourselves to be deterred, by the fear of man, from offering a prayer, or speaking a word that might have been used to the encouragement, or even the conversion, of another.

Of course, they make many mistakes, but as we are blessed not so much for what we say, as for the effort we make; not for our success as for our faithfulness, they do not lack the blessing. One good colored brother, in an earnest prayer for the mission teachers, asked that we might have comfort in life, and at death be taken to the infernal regions. Another is accustomed to ask that we may all be anointed with the "isle of Patmos."

In our missions, the Sabbath-school work is made an important feature. All our day scholars are enrolled as members of the Sabbath-school, and besides, we have a large attendance of old people. At Chase City we have an enrollment of nearly a hundred old people, the most of whom can neither read nor write. Although they cannot read, yet they are not ignorant of the teaching of Scripture. In many cases their children or grandchildren, who have been taught in the mission, are eyes to them, and by reading to them at home the portion of Scripture and the notes upon it, furnish them

with an intelligent knowledge of the lesson. But even those who have not that assistance have learned much of the Word from years of faithful attendance at the house of God.

Workers among the Freedmen realize more and more the necessity, for them, of an industrial education; hence, in many of our schools, facilities are provided for supplying that need. For the girls a Home is provided in which they are taught to do all kinds of housework, including cooking and baking, washing and ironing, keeping rooms in order, &c. Such a Home is connected with our mission here, as shown in picture. In it both boys and girls board, paying only $5 a month, the girls doing the work under the direction of a superintendent. The boys do the outside work, such as cutting the wood, &c. At Knoxville, beside the building of that kind for adult students, there is a Home for little girls and one for little boys, into which children from 5 to 14 years of age are taken and taught to do all kinds of work. At some of the stations also the young men are taught agricultural and mechchanical work and printing. Industrial work for girls is not limited to kitchen and laundry work, but sewing also is taught at nearly all the stations. Beginning with the little children in the primary grades, who can do only the plainest kinds of sewing, instruction is carried into the higher classes where dressmaking is taught. Those who are admitted to the dress-making class are taught cutting and fitting, and, before they are permitted to leave it, are expected to be able to cut, fit and make a dress in a most approved style.

Many of our students drop out of school before they have completed the course, because of lack of funds. The poverty of the colored people is a great obstacle in the way of their obtaining the education they desire. Those who are familiar with the history of the relation between the employer and employee in the South know of the pittance that the colored man receives as compensation for his services. Of course, the skilled mechanic, or skilled specialist in any department of work, receives compensation that more nearly represents what is right, but the students for whom an education can do the most do not belong to that class any more than do the students in our Northern schools.

So much greater is the advantage in the North, in that respect, that a number of the young men from our schools work in the North during the summer, and earn the money to take them through school the next winter. Many of them serve as waiters, bell boys, &c., in hotels at summer resorts, holding the same position year after year. By remaining during the season and practicing strict economy, they are able to pay their traveling expenses and keep themselves in school the next winter.

Our heart's desire at Chase City is to have a "Students Fund", from which we can draw for the assistance of the needy, worthy students. In many cases $10, or even $5, would enable a student to complete the school year, who, for lack of it, is compelled to leave before it is finished. Especially do we feel the need of such a fund to enable us to keep our hold upon girls who come into the Industrial Home. Without money of their own, they are sent to us and kept in school until the supply at home is exhausted, the parents working like slaves to keep them in as long as possible. It is often the case that our most promising girls are taken out of school for that cause, before the end of the year, thus discouraging them, and thwarting, in great measure, our plans for them.

And, in this connection, I would like

to speak of the old clothes that are sent to our missions from the Northern churches. Many colored children would be deprived of the privilege of attending day school and Sabbath-school in the winter if it were not for the old clothing. We do not give away this clothing, poor as much of it is, or poor as they may be, but we sell it for so little that any one can buy it. The demand, this last winter, was greatly in excess of the supply, but as the winter was mild, fewer were obliged to miss school, on account of it, than would have been the case if the season had been severe. The articles most in demand are clothing, including shoes for boys and girls from 8 to 16 years of age, dresses aud underwear for women and girls, and clothing for men.

In the effort to lift themselves to a higher plane of life, the colored people have much, aside from what I have incidentally mentioned, with which to contend. A large majority of the schools in the country districts are so poor as scarcely to be worthy the name of schools. They must be taught by colored teachers, and they, having had no advantages themselves, are, of course, poorly qualified to teach others. For the encouragement of Christian workers in the North who are supporting our mission schools be it said that such is not the case in the country districts about the centers in which mission schools are located. Persons who have themselves no interest in the elevation of the colored people have remarked upon the refining influence of the missions as seen in the appearance and conduct of those who have been reached by them.

Dr. Van Meter, President of the Woman's College at Baltimore, during a recent visit in Virginia, stated in our chapel that he had not been long in Chase City until he noticed how much quieter and more refined the colored people there were than in other places with which he was familiar, and, when he asked the cause, was referred to the mission. More than one Southern gentleman has been heard to make a similar remark. What is the natural inference from this? Can it be anything else than that more mission schools should be established, and that from them should be sent out into every country district in the South those who would carry with them the influence of the mission? Booker T. Washington, who is probably now the leader of the colored race, in his address before the Presbyterian Home Missionary Conference in New York City, well said: "It is not practical nor desirable that the North attempt to educate directly all the colored people in the South, but the North can and should help the South educate the strong Christian leaders who will go among our people and show them how to lift themselves up."

Another thing with which they have to contend is the discrimination against them in the South. In many places they are not permitted to enter the white man's church or a public hall; must ride in a separate and inferior car; cannot enter the front door of hotels or residences; must eat in the kitchen; must wait in a separate and inferior waiting room at stations, &c. Such treatment is calculated to break the spirit and discourage persons in their efforts to rise.

And now, in conclusion, what are our hopes for the future of our missions and of the colored race? Booker T. Washington, in speaking of the future of his people, said: "Progress, progress is the law of nature; under God it shall be our eternal guiding star. The valiant soldier in the army of the kings of earth knows not how to retreat; much less

should the valiant soldier in the army of the King of heaven. To the commission of which we spoke in the beginning of our address, there is added this promise, 'And lo, I am with you always, even unto the end of the world.' "

Let the church waken to a full sense of her responsibility to this long down trodden people, let her sustain the mission already established, and establish others wherever they are most needed, and the success of the work is assured. The colored people are eager to rise to the position which their Creator intended them to occupy; let us, as Christian workers, help and encourage them in that effort. *Chase City, Va.*

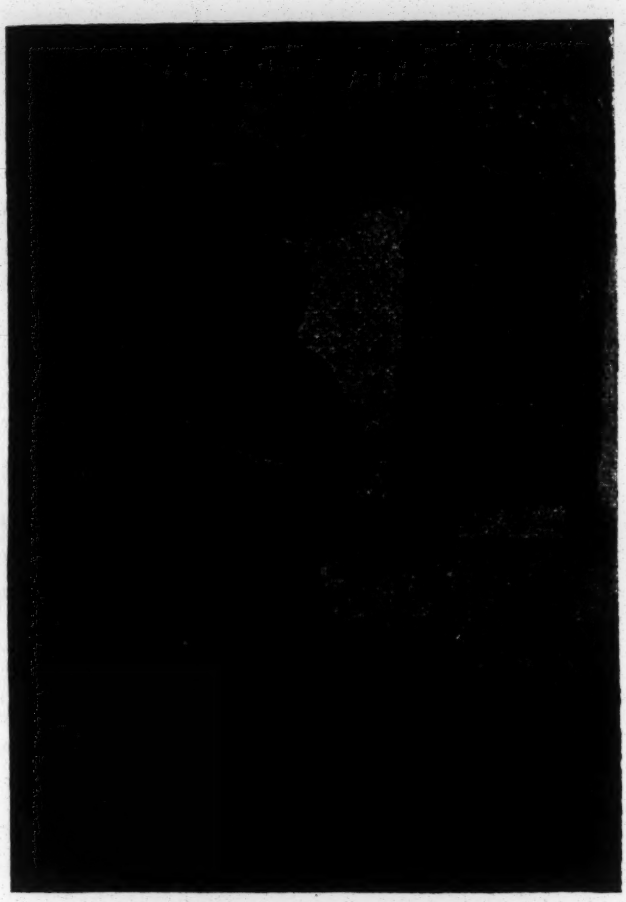
What We are Doing for the Freedmen.

Sewing is being taught by a teacher appointed specially for that purpose at each station, excepting the very newest one, Camden, Ala. While teaching the girls to sew is the primary object, incidentally or secondarily they are taught neat and tidy habits, to be orderly in personal conduct, home life, and in their dress. The close relationship between teacher and pupils in this department gives opportunities for many quiet talks, and many wholesome truths are imparted which will develop and educate the heart as well as the head, giving us a Christian womanhood which will make them useful and honored in their homes and the community around. Each teacher speaks of the eagerness shown and the progress made. We expect soon to gather up what results are now apparent, and; will give them to the MAGAZINE.

The farm work was opened up this summer, and 174 acres of the 780 in our farm at Prairie, Ala., were cultivated, rented out to some six different parties; some for a half share of the crop and the others for money rent. Mr. Oliver reports that the crops are very fair, and is much encouraged by the success thus far. In a short time, when the crops are all gathered, we will give a report of the income for the first year.

A new mission was opened last year at Camden, Ala., which gives promise of being a fine field. The work is crippled, however, because no suitable building could be secured for the school. By courtesy of the Baptists and Methodists, the pupils are taught in their churches, and while it is very kind in these people to give the use of these buildings for a small compensation, it is not a satisfactory way of working, and it is almost impossible to accomplish anything permanent. Owing to the financial condition of the treasury of the Freedmen's Board, they appealed to the Women's Board to purchase land and erect thereon a school building with teachers' home, and thus put the mission on a good working basis. The Women's Board, while appreciating the necessities of the case, hesitated about undertaking such great things this year, while still a small debt remains on the farm. Yet remembering how the Lord had "helped hitherto," and how much more He had accomplished than we had even hoped for, took courage and agreed to undertake the work. Negotiations are now being made for the purchase of some thirty-five acres of land just outside of the borough of Camden at $10 an acre. As soon as it can be accomplished, a contract will be given for the erection of a school building and teachers' home. We cannot give definite figures as to the probable cost of all, but it will likely come between $2,500 and $3,000. Now we come to our senior and junior societies, asking that you remember this work liberally in your contributions. You have done great things for our Freedmen; let us do greater things, always asking God's blessing to accompany our contributions. C. JANE VINCENT,

Cor. Sec. Freedmen's Work.



AN "AUNTIE" FROM KNOXVILLE.

A Vacation Week at Knoxville College.

SATURDAY.—First came a call from the travelling agent of a Chicago house. We ordered coffee, tea, baking-powder and flavoring. Next came two meat-merchants, soliciting our trade for the coming year, but we had already arranged with the firm that served us last year. Received a letter from a lady in Missoula, Mont., containing $36 to pay the board of her little boy, who, she said, would be here on the 17th. A letter from Mr. English, of Sandusky, Ala., informed us that they had decided to give their school to Knoxville College, which meant that they wanted us to find them a teacher. Those who attended our bible school last summer will remember Mr. English. He was one of our staunch friends in the early days at Miller's Ferry.

SABBATH.—Dr. Love preached, Dr. McCulloch having gone to Asheville, N. C., for a few days rest.

MONDAY.—Letters from three different persons wanting to work for their board, but we were obliged to say, "No," although we longed to have something for each one to do.

TUESDAY.—Went to the city in the morning. It makes one feel better to be welcomed back by a pleasant smile and a hand-shake, if it is only from the different merchants. I do not think it is all for the sake of the college trade, but believe we form a kind of friendship with those with whom we have long had pleasant business relations. A poor widow called, desiring to give us her three children, but we were obliged to refuse to take them. An old student came praying us to take two children of a sister, who had died leaving five little ones with a worthless father. Our hearts ache for these suffering people, but we cannot help them. A colored neighbor came to tell us of damaging reports concerning one of our students. We had all considered her a good woman, and looked forward to her becoming an earnest Christian worker.

WEDNESDAY.—Received a letter from a widow saying she had decided to unite with the U. P. church. This had caused her friends all to turn against her. Could we help her to work of any kind? Again we had to say, "No," and advised her to continue in her own church until she had an opportunity to unite with ours. A letter from the R. P. minister of Selma, Ala., asking for a catalogue, and saying he wished to send two members of his congregation to us next year. Another letter asking for work. Another from an aunt of one of our little girls. The letter contained $12.50 of last year's board money, and said she expected to

send the child again this year, but as she was not a good girl we wrote not to send her. An old man called to make arrangements for sending two of his children. He and his wife had separated, as she was a bad woman. A call from two old students, one of whom had been with us 19 years ago. He has been at Washington, D. C., for some years, and at one time presented a gold medal to the best Latin scholar. He is thinking of repeating his kind offer. The evening mail brought another letter pleading for work. An unusually large and interesting prayer-meeting closed the day.

THURSDAY.—The first mail brought another application for work and a plea from another girl wishing to enter two weeks before school opened. A mother called wishing to enter her little girl at reduced rates, but when told that it would be impossible, concluded to pay the amount. In the afternoon called on some of our best neighboring colored families. You would have been pleased with their neat, tidy homes, and intelligent conversation. A letter from one of our best young men, saying he was so sorry, but he had not been able to earn enough to enter school, but asking if we could do anything for an orphan child attending the school he was teaching.

FRIDAY.—Spent the morning putting up apples. A letter from an old student in Georgia, telling of the great need of work in that section. Everything combines to keep them in ignorance and degradation, yet he is kindly treated by the whites. A poor girl called to see if it will be possible to get her three sisters in the Home. Their mother is dead. The father and step-mother cannot live together, and the support of the children falls largely on the oldest sister. Another mother called, anxious to put her little boy into the Home, but could not pay. Again we must say, "No."

The above may give you some insight into the many little things we meet daily—little they may seem to us, but eternity alone can tell what our "No" or "Yes, said carelessly it may be by us, means to those waiting so anxiously for an answer.

The boarding department opened Saturday, September 26th. What happy greetings of old students as they exclaim, "Well, we feel as if we were home again," and it is the only home many of them know. The new students look on, and wonder if they will ever feel at home as the others do, and I imagine the new teachers have something of the same feeling. By Monday morning all were ready to fall into rank, and the work moved off smoothly. Notwithstanding the hard times, we have enrolled as boarders seventy-five in addition to the teachers, and almost every train brings some one else seeking Knoxville College.

E. B. WALLACE.

Academy of Athens.

FACULTY.

Rev. J. L Cook, A. B., B. D., Principal.
J. W. Oscar Garrett, Instructor in Languages and Mathematics.
Miss Mary V. Byars, B. S., Normal and Intermediate Departments.
Miss Maggie D. Buchanan, Principal of Training School.
Miss Mary Sherman, Sewing.
James A. Cleage, Primary Department.

Courses of Study are Three: Common English, Normal and College Preparatory.

The 7th day of September, 1896, marks the sixth year since the opening of the school at Athens under the auspices of the Freedmen's Board of our church. As is always consequent upon light entering darkness, and truth error, opposition came hard and bitter. Tempering our enthusiam and zeal for the establishment of truth with prudence and discretion, we have succeeded in breaking down the opposition and making our foes our friends. A word concerning the developement of the work in this place

may help something to show that the work is not in vain. Beginning in 1890 with a small day school, largely primary, with a Sabbath-school of 16 poorly-clad children, to-day we have an organized church with 80 loyal members and a Sabbath-school with an average attendance of 75. Enrolled in the day-school last year, 202. With two or three exceptions the public schools of the county are taught by pupils from our school. The influence of the work is great, as seen in the life and character of the people. The psalms, the songs of God's house, are used more or less by every colored church in this community. And strange to say, the denomination which offered the strongest opposition to our work is now using the psalms almost exclusively in worship. We are greatly helped and encouraged when we see the hand of God so plainly in our work.

Very truly,

Sept. 5, 1896. J. L. COOK.

Prairie, Ala.

WOMEN'S MISSIONARY MAGAZINE:

Our day school opened Aug. 10, 109 pupils present. We expect a large enrollment this year. Our attendance is good for this busy season, and all the work progressing nicely.

Our Sabbath-school is well attended, averaging from 115 to 130. It is held in the morning of each Sabbath. Then comes singing at one o'clock, young people's meeting at three; also a Bible class for the mothers, fathers, and all those who cannot be members of the young people's meeting. This class is well attended by them. We have an enrollment of 60; average attendance, 44. We are studying the moral law, using Patterson as a text book. Our literary society meets each Friday. In this society those who cannot attend the day school have an opportunity to get some mental training. Our Christian Union meets each Wednesday night. In this society all denominations are well represented. We are often encouraged by the best class of white people, speaking of the great changes being made among the colored people for better citizenship since these missions have been here.

We are progressing very well with the farm work. Work has been given to a number who were in an almost helpless condition. We have rented land to some, and others have worked for one-half of what they make on the land. The hands have done well this year, considering their training. A great deal of improvement has been made on the farm since it was bought. The drouth has cut the crop short, but we are expecting 35 or 40 bales of cotton, besides six mules and about twelve hundred bushels of corn. We have labored under many disadvantages this year from misunderstandings. Several want to buy homes, but we thought best to see first what progress could be made toward raising the money. The fathers and mothers have begun to realize the importance of saving as well as making. We are trying to teach them how to care for the land, and how to get the largest returns possible; also how to have good homes.

H. J. OLIVER,
Supt. of Mission Work.

Sept. 27, 1896.

Mission College, Norfolk, Va.

We have had to refuse a number for want of room in the department they were fitted to enter. The school is doing good work for the Master. Bible study is a prominent part of each student's work. The attendance on Sabbath-school for the three Sabbaths were respectively 696, 681 and 687. I hope to have more and better information of the work here at another time. I would

like to tell you of an *old Auntie*, formerly a slave, who frequently walked ten miles, twice a week, in order to be present at prayer-meeting and preaching services on the Sabbath.

Respectfully yours,
W. McKIRAHAN, Principal.

October 1st, 1896.

Summerfield, Ala.

Our new mission in Summerfield, Ala., opened Nov. 4th, 1895. The enrollment was 145. There are more than 300 children in and around Summerfield, and about two-thirds do not attend school. The results of last year's work made a good impression upon the people. With better facilities for work, a flourishing mission can be built up here. There is no school of any importance nearer than Selma. Our Sabbath-school was organized the 22nd of March, 1896; it now numbers 95. We need Sabbath-school literature for primary and intermediate grades. The sewing department opened this year with a number of small girls. The Women's Board sent material to begin with.

Those who have never visited the Black Belt, the home of the black man cannot possibly get a clear conception of his real condition. There are some colored families in the Black Belt who are doing well, but the great mass remain ignorant, indifferent and unconcerned about the moral and intellectual training of their children. It requires a constant effort on the part of the teacher in visiting the homes in search of the children, but when brought into new surroundings and under different influences they become anxious to learn. While many of them make rapid progress in their books, their moral development is so hampered by the bad influences of home and society that they are led astray before they are mentally strong enough to resist these evils. Among other disadvantages this is the most insidious, and is the greatest hindrance to their moral development. Much effort is being made to reach and destroy these evils.

Address all packages of goods to P. C. Cloud, Summerfield, Ala., via Selma. The workers here are P. C. Cloud, Miss Tudlie Netherland, and Miss Mary Sherman. Mrs. Cloud assists in the Sabbath-school work and visiting the sick.

Respectfully,
P. C. CLOUD.

Canton Bend, Ala.

DEAR FRIENDS OF THE FREEDMEN:

The school at Canton Bend began February 6th with a few children, not more than twenty, and at this time we number seventy, and expect as many more when cotton picking is over. The poor children cannot come to school; they have not clothes to wear, and many, many times, not bread to eat; but we know that the God that loveth and watcheth over us all will provide means for these children to learn the way to his throne of mercy.

The same traits that characterize the people of the "Black Belt", belong to our people of this place. Their homes are mere hovels, a place to stop in at night and no more. O, the desolation and unhappiness that greets the eye—one room, fifteen by twenty, (or less,) for a family of twelve, in which all the cooking, eating and sleeping is done. The furnishing perhaps will be an old bed and a few filthy rags thrown down upon the floor for the children to sleep upon at night, one chair, an old greasy table and two or three ovens. These things constitute the furniture of an ordinary home of the negro of this part of the South. During the summer the children of from eight months up to six and seven years are to be found lying in the sun without the least pretense of having on any clothes. Should you have oc-

casion to look into the dinner bucket of a school boy, you will find only a potato, or perhaps a piece of corn bread and some molasses. During the coldest months of our school last year three fifths of the children came to school shoeless, and little or no fire to warm them. When we had a very good fire it was by lighting an old stump. They had no knowledge of the One who died for all. During a Bible talk at the beginning of the morning service, the question was asked, "Does Christ love you"? "No," came a chorus of little voices. "Why not," was then asked! "Because we are black." Does not the above prove there is much work for Christ's followers to do?

Sometimes we are almost ready to give up and say, "I cannot see that I am doing any good for these people;" but we know that Christ never grew weary and that he will help us to accomplish this work, and we are made to say, "Not my will but thine be done." Many times when we feel there are no results for our labor, some little seed will spring up to be nurtured and watered by our hand.

The people of this place need Christain training—more, I think, than any other place; for these plantation preachers instill into them superstition, which their nature urges them to lay hold upon, and it is hard for one to lead them from it, since they have nothing to appeal to, no sense of right and wrong. We cannot hope to influence the parents except through the children, who are so anxious to learn. They know nothing at all; so we have a clean page to start with. But immorality, intemperance and many other vices are inherent. They know nothing of gratefulness, but take all as a matter of course. We hope however that by hard, earnest labor, together with the fervent prayers of our Christian friends, to accomplish something for the Master.

Dear friends, all who may chance to see this, we ask your sincere prayers for our success in this work. You have heard, in a manner, of the customs and ignorance of these benighted people, but the half has never been told. If you could see the true condition of them in their homes, live with them, associate with them, then and only then would you understand how much His creatures, created after His own image, need good Christian training.

Pray that the time may soon come when the colored people of this land shall have Christian homes; that workers for God's own cause may go in and out of Canton Bend, and that here may be planted a vineyard watered by God's own hand. We solicit your aid in whatever way you can help us.

Your servant and friend in Christ,

J. N. COTTON.

Sept. 25, 1896.

Miller's Ferry, Ala.

How thankful we felt when on Aug. 3rd our day school started again, after weary months of fear lest this field should have to be given up. It seemed so long since we had met together as teachers and scholars, our hearts were full that morning as we sang praises to Him whose "mercy flows an endless stream to all eternity the same." 167 were enrolled during the first three weeks, but cotton opened so much sooner and faster than usual it was thought best to suspend school for two weeks in order that the farmers might be helped in their busy season, and the larger pupils enabled to enter earlier.

Owing almost entirely to the young people of Dr. Parker's congregation, Jersey City, our chapel is comfortably seated with pews. The desks for the school rooms have come, a cause for

special thanksgiving. One by one our needs are being met—"added," according to our Lord's promise.

The prospects for a full attendance this year are unusually bright. Several from different parts of the county have heard more of the school since the fire, and are seeking admittance. Many of these are teachers, some few preachers. If we can awaken in these leaders of our race the right spirit, mission work in this county will be greatly facilitated, and the coming of Christ's kingdom hastened. The chief difficulty lies in finding boarding places, for while nearly every home under the influence of the mission has been improved and enlarged, there are few that can accommodate more than their own family. One mother came about twenty miles to see if she could send two of her daughters. "Oh, if I only lived here where I could git all my six chillin' in dis good school," she exclaimed.

By making God's Word a daily study in the school, and thro' the Christian influences of the Sabbath services, the weekly prayer-meeting, the Y. P. C. U., the Junior Miss Soc., and Women's Miss. Soc., Bands of Hope and Mercy, we feel hopeful that very many of our people may become such consistent and exemplary citizens that we shall some day praise the name of our God who "maketh the solitary places glad and the desert blossom as the rose;" who "for days of grief that we have had and years of evil, makes us glad."

TILLIE E. JOHNSON.

Sept. 10, 1896.

Thyne Institute, Chase City, Va.

The outlook is quite encouraging. We have an enrollment of 178. There is a degree of enthusiasm in the faces of the students, especially in the higher grades, that is unusual. I think the outlook has never been as good so early in the term. We have 11 students in the cottage and Girls' Industrial Home, and several others have notified us that they will be in by the middle of October. Heretofore we have never reported more than four in the Home so early in the term. The indications are now that the cottage will be filled to its utmost capacity, and the prospects for a larger attendance than usual in the Industrial Home are good.

The teachers are all deeply interested in their work. To this fact, I think, the increased enthusiasm on the part of the students above noted is largely due. We hope to be able to report better work and greater progress this year than ever before.

Great interest is shown in the Sabbath-school, young people's societies and the church work. We expect to begin a two-weeks' series of meetings in the chapel next Sabbath. Pray that the Spirit may be poured out upon us.

Very truly,

J. M. MOORE.

October 5, 1896.

Henderson, N. C.

At the close of the first month we find ourselves well established in the usual routine of school work, with bright prospects for a successful year. Our enrollment is 299; average attendance for the month, 224. Our cottages are filling up earlier than usual. Twenty-four girls are in; we expect sixty. For the sake of the health and comfort of the girls, we should admit only twenty-eight. Two of our girls rode eighteen miles in an ox-cart this week to enter school. When we find them so eager for an education it is quite impossible to turn them away. Many apply for whom we have no room. Our hearts go out to these despised, ill-treated girls, and we long to reach out a helping hand to all. We regret that it is not in our power to provide for all who

come to us for rooms. Since "the home is the life of the race," and we are endeavoring to lift the colored race out of the depths of ignorance, we must give the girls all possible care in order to fit them for their responsible positions as home-makers.

Words cannot convey to you a correct idea of the squalor, filth and poverty we find in the majority of the homes. Can you picture to yourselves a room 9x12 with one small window, a broom being evidently an unknown article; a heap of rags in one corner on the floor, which serves as a bed for three children; opposite this, on the floor, some cooking utensils and tin pans, all unwashed; a few sticks of wood near by and a handful of fire in an open fire-place; in another corner a tumbled-down bed; the occupants of the room, a father and mother, helplessly ill, and three small children playing about happily? An elder boy earns fifty cents a week, and this is the sole support of a family of six. Or again, the father has deserted his wife and four little ones. The mother, after a life of crime and want, becomes crazed, and is now cared for in an asylum. Of the two older girls one remains in the little dark, bare home and cares for the babies, while the older one cooks in a white family for perhaps one dollar and a half or three dollars a month, by which she supports the family. Men go to the store on Saturday nights with only fifty cents to buy "rations," these to last an indefinite length of time, or, in other words, till he gets work again. Our hearts ache for the idle boys and men we see on the street day after day. The devil seems to be the only one who has time to look after the interests of their souls. The eight saloons in the town help along his work.

Of about 2,000 people, perhaps one-half of them attend the different religious services on Sabbath. A few attend occasionally. The remainder are unshepherded. It is no exaggeration to say that these are no nearer heaven than are the heathen of India or Egypt.

The pastors of the different denominations dole out the "Bread of Life" very sparsely to their followers, as they are constantly engaged in a war of creeds, and the sort of discourse that will draw a crowd is the one that is delivered, though too often it contains but little if any of the gospel of salvation.

At 11.30 p. m. we hear the mournful, discordant chants from a summer revival. When we awake in the morning we are surprised to hear the same sounds. This time it is a sunrise prayer-meeting. But with all the intensity of their religion there is no change in their manner of living. One of our boys remarked today, "Our people live the same after they join the church as they did before." The old people are held so firmly by their old superstitions, customs and habits that we can bring but little light into their darkened lives.

The hope of the colored race is in the little ones who are under our care.

Because of their poverty, the colored people must necessarily live in such a nomadic style that many of our pupils are under our instruction for only a short time; but we trust that the little they receive while with us may "go forth streams that shall make glad the city of our God."

We find that the pupils who have been in our school from the first, as they advance from grade to grade, take up new work with surprising aptness and carry it on creditably.

When I saw Emma D. Anderson's "views" of India's women I thought I had never seen such hardened, hopeless features; but since my return to the South I have looked into many, many

just such faces.

Ah, *so* great is the need in our own dear land! I realize that I fail to make you feel it as we do, but God grant that some earnest hearts may be stirred to greater efforts for our "brother in black," for we are our "brother's keeper."

Every colored man, woman or child whom I meet appears in the attitude of a beggar standing at the door of the church at home, pleading for the "bread of life."

Our work has its discouragements, as has any mission work. A young man or woman who seemed to have put on the "armor of God," has not been able "to stand" in the evil day. At times it seems as if nothing was being accomplished. But He who says, "Lo, I am with you alway," says also, "He that goeth forth and weepeth," or in "earnestness," as I like to read it, "bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

As we see the every-day and religious life of this degraded people, we are face to face with the problem, "Can the colored people be educatated and evangelized?" The solution is found in Luke 5: 17, "And the power of the Lord was present to heal them."

From home you are calling to us whom God has placed on His watch-towers in our sunny Southland, "Watchman, what of the day?" Back we send the reply, "The morning cometh and the shadows flee away." MARGARET LISSA JACK.

Henderson, N. C., Oct. 2, 1896.

Camden, Ala.

Preparations are now being made to build a school-house and teachers' home. The way seems open to organize a Sabbath-school and young peoples' societies as soon as we have buildings. Then it will be an easy step to a church organization. Several families are waiting to connect themselves with our church. Our day school opened September 14, with eighty on roll, mostly small children. Those who can work are busy gathering the crops. We expect a large attendance. Many of the children are poorly supplied with books and clothing. Many children are kept from school because they have neither books nor clothing. Any of the following books, new or old, can be of great service: McGuffey's Revised Readers, Swinton's Spellers, Spencerian copy-books, first five books of Prince's Arithmetic by grades, Monteith's Geographies, Reed and Kellogg's Grammars. Any library book can be used.

Respectfully,

Oct. 6, 1896. E. K. SMITH.

Bluestone Mission School.

The Bluestone Mission School opened September 7th. The enrollment is 125; the work divided into four departments, viz: Grammar, Intermediate, Primary and Industrial. The girls of the school, 75 in number, are divided into four classes, and each is taught sewing one hour and a half a day. The girls take great delight in doing their work and are eager to learn to do it well. We have two literary societies, the Porter literary society and the Vincent literary society. These societies are named in honor of Mrs. J. J. Porter and Dr. C. Jane Vincent.

Our church membership is 60. The congregation is in a good spiritual condition, and all is peace and harmony. Sabbath-school enrollment, 220. The attendance varies from 60 to 150.

We had considerable trouble, last year, in getting some barrels which were sent to Bluestone, Va. All goods intended for Bluestone Mission should be sent to Chase City, Va., addressed to Dr. J. M. Moore, or to myself. If addressed to Dr. J. M. Moore, they should be marked "For Bluestone Mission."

W. M. FOWLKES.

Abbyville, Va., Oct. 9, 1896.

"BIJAH'S LIZA."

A TRUE THANKSGIVING STORY.

"'LIF' up you heads, O ye gates; even lif' dem up, ye everlas'in' doors; an' de King of Glory shall come in. Who is dis King of Glory? De Lawd of Hos's, He is de King of Glory.'"

Two men, laughing boisterously, were on their way to the cotton field, and hearing the voice, looked in curiously as they passed the cabin door. "Oh, its only 'Bijah's Liza,'" one of them said; but he lowered his tone and they went on more quietly.

By little the noise of talking and laughing died away from the quarters, and soon it was deserted except for the babies and one or two older children left to "nuss" them. These were expected to amuse themselves all day near the cabins, and find their own "taters" for dinner.

In the cabin at the end sat "Bijah's Liza," the cripple. Soon she stopped her monotonous chant of the twenty-fourth psalm, and leaned her head forward, with closed eyes, resting.

In her thoughts she was seeing the picture never far distant from her memory; a homely school-room, peopled with childish faces, black, like her own; her own face bent in patient eagerness over a Second Reader; the beloved teacher, whom it was a happiness just to be near. She saw the school, too, at the beginning of the day, sitting with folded hands and reverent faces, repeating some portion of the Scriptures in concert, and then following the teacher through a simple prayer.

Poor "Bijah's Liza!" Through all her crippled childhood school had been only a dream, made real by the stories of the more fortunate children who could attend it. But her many entreaties at last prevailed, and with anxious misgivings her parents watched her on her first two mile walk to the school established by the fostering care of friends of the Freedmen.

With the help of the children she had learned something at home, and now began the Second Reader with the determination to conquer it or die.

The little hunchback, with the grown up face and the child's body, made small progress in learning to read, but showed a wonderful aptitude for committing Bible verses, which the teacher taught orally. Everything of a religious nature she seemed to absorb rather than learn; but she could not get her lessons.

Afterwards the teacher reproached herself for many things, though it was impossible to know whether she had been too lenient or too insistent with the pathetic-faced cripple, or whether the long, hard walk through the woods was to be blamed.

Perhaps what came could not have been averted. But at all events the girl was taken suddenly and violently ill; and at last, when her strength came creeping back, she was helpless. The poor back was almost double, so that the head leaned on the chest; the knees were bent to an acute angle; and the arms and hands were twisted out of shape, and were useless.

So Liza sat, day after day, in the chair rudely made to fit her deformity through the ingenuity of her father's love. All day long she sat there while her father and mother worked in the field, and "bobber" Anderson was at school.

She amused herself by studying the colored pictures of the Sabbath-school lessons pasted on the wall, or by singing the hymns and reciting the verses learned at school. Often she gave herself up to

delicious memories of that happy six months, lingering over every detail of it.

When her father came in at night he lifted her tenderly in his arms and laid her on the bed; and lying in that stiffened heap, with face upturned, she listened eagerly to the stories the children brought home, and asked numberless questions.

So passed the days with Liza Benn.

But the night talk had grown wonderously interesting of late. The mellow fall days had come, with the indications of oncoming winter; it was almost the last of November, and for many weeks the children had been preparing a programme for a public service in the church on Thanksgiving Day. It had all been new and strange and pleasant to them.

Liza had heard the whole programme over and over again, but even more interesting than that was the account of the origin and reasons for continuing the observance of the day, now heard by her for the first time.

The whole community was invited to hear the recitations and singing, and at a certain place in the programme a collection of pennies was to be asked for, which was to go to missions. Thus the children and their parents were to be made to feel that they had made an offering of thanks for the mercies of the year.

Liza had been very much impressed with the appropriateness of this from the first, and spent many an hour thinking on the subject. And on this day on which we find her sitting, as usual, alone in the cabin, some new thought has taken possession of her, and stirred the habitual calm of her face. This is Wednesday, and on tomorrow is to be the wonderful service at the church.

When night came Liza lay, as usual, with upturned face and eager eyes, listening to the children; but when the last one had gone and all was growing still at the quarters, she called her father to her, and together they had a long, whispered consultation, which seemed to end pleasantly for them both.

Cheerfully, almost with glee, the deformed girl watched the people preparparing for the Thanksgiving service, and smiled a pleasant good bye to all. Only when she was alone a sadness and for a moment, almost a bitterness, settled upon the pain-lined face, and one little tear rolled down her cheek.

But not many followed it, for Liza was economical with her tears, and she soon chased away all sadness by delightful fancies of what might be going on at the church. And whither her fancy has carried her let us also go.

The service is over; the audience is dispersing, and the teachers stand by the table which holds the pennies that have been brought. Beside the little pile of money lay three ears of yellow corn.

"Liza send dem," said Bijah Benn awkwardly. "Her hadn't no penny and so her 'member you all use to tell her Bible stories 'bout God's people bringin' dere 'firs' fruits.' So she pet me to fetch de fines' an' bes' years. Please mem, dey're her offerin'."

There were tears in the teachers' eyes as they carried an ear apiece to their little cottage home, the precious thanksgiving offering of the little cripple.

And on the following morning each ear took its separate way northward, accompanied by its simple story. God, and those most nearly concerned, know what became of two of the ears, but the fate of the third fell to the knowledge of the writer, and is as follows:

Each member of the society to whom it was sent tied a ribbon securely about and hung it in their room, where it would remain as a constant reminder to

them of "first fruits."

Each member of the society donated one ear of corn, which was planted in the spring as "missionary corn." The story spread, and purchasers grew while yet the corn was in the field.

Wonderful to relate, before another Thanksgiving day had come the story of this multiplied ear of corn was sent to "Liza's teacher." It was the morning of Thanksgiving that Miss Eunice found her way to Liza's bedside.

Looking up into the teacher's face with joy unutterable the happy girl learned how reports had been sent in from different owners of corn fields till an amount of money had already been raised to support a little girl in a far away mission school for one year, and that they hoped to raise much more.

"It was your thought and offering that it came from, that inspired this greater thought and offering, Liza," said the teacher. "I believe God wants you to think of that little girl as being sent to school by you. You gave what you could and God blessed it, as He does any gift of sacrifice or consecration."

With luminous eyes and a radiant smile which seemed to transfigure the the poor worn face, Liza whispered in tones tremulous with grateful joy: "Did de Lawd 'cept what dis pore chile gib? de Lawd of Hos's— de great King of Glory? I neber 'pected to be so happy!" and the weak voice broke forth jubilantly into the words of her favorite psalm:

" 'Lif up you heads, O ye gates; even lif' up, ye everlas'in' door; an de King of Glory shall come in. Who is dis King of Glory? De Lawd of Hos's, He is de King of Glory.—*Home Mission Monthly.*

FOREIGN NEWS BUDGET.

By Mrs. Mary B. Reid.

NOTES from Alexandria have been furnished by Miss McDowell:

These are the days of packing and unpacking. Vacation is over and the most of the missionaries have or will soon return to their stations. A few remain who had to wait a long time before there was room at the Sanitarium for them to come and take their rest.

Little Vel Henry is lying very low at Ramle with pneumonia. He has been having whooping cough for some time, and now fever has set in. It is the earnest prayer of all that the Lord may spare him to his parents.

Rev. Anshalian's wife, her three brothers and her future sister-in-law came to Rev. McFarland's the first of last week. They have now gone to Cairo. Their story is a sad, sad one, and they are all in a very nervous condition. It will take them years to recover from the effect of all they have been called to endure, if they ever recover at all.

We are sorry to report the death of Dr. Henry's little son, and feel sure that the heart of the whole church will go out to the sorrowing ones in Egypt.

Word has been received that the missionary party which sailed from New York, September 26, arrived safely in Glasgow, Oct. 6. The party will leave Glasgow for India and Port Said, Egypt, on Oct. 13. Those stopping at Port Said will reach their destination about the first of November.

A second small party consisting of two physicians viz., Dr. Anna Watson, Dr. Caroline Lawrence, and Miss E. Dorcas Teas will sail from Philadelphia for Egypt on steamship Belgenland, Oct. 31.

School opens tomorrow, the first of September. Some changes have been made in teachers, and we hope good results will follow the change. The schools at Demanhour have been closed on account of cholera, though as yet there have been very few cases there. Miss McMillan has gone to Asyoot, but will soon return to us to work in the Moharem Bey school.

Just before Dr. Ewing left, Aug. 23, he baptized baby Ralph Hervey McFarland and three native babies. Some of us took a sail boat and saw Dr. and Mrs. Ewing safely out of the harbor, and waved them a last good bye. A letter has come back to us saying that some stormy weather had been encountered on the way home.

The Jew who prevented his sister from coming to us, and who did all in his power to prejudice and embitter other Jews against us, has fallen prey to small-pox and been called into the presence of his Maker to give account of the deeds done in the body.

Not long since, through the kindness of a native friend, we were given the pleasure of a sail in the harbor and a visit to the lighthouse, where we were courteously served with refreshments.

Clouds are now floating in the sky and we are reminded that the rain will come and winter will soon be with us.

Mrs. E. M. Giffen writes from Assiout, Sept. 5th, 1896:

Gradually the missionaries of this station are coming back. The water has at last covered the country around Assiout, and we are having very pleasant weather. It seems a pity to let such nice weather go to waste in vacation, and then have to run the school term on in the heat next summer; but cholera is in all this region just now, and it

would not be at all wise to attempt to open at present.

It was decided last night to still further postpone the opening of the schools; September 30 is the time now set, which will make them six weeks late.

There has been very little cholera in Assiout itself; but most of the pupils come from neighboring towns, and there would be danger of their bringing it here. The Jesuits did not close their school until quite late, and it is reported that they will open the middle of this month. Theirs is a day school, and there is not so much danger connected with day as with boarding schools.

We were very sorry to have Dr. Henry return to Ramle, but all felt that his duty was there so long as little Vel was so ill.

Baby Walter Hart was very sick for a few days after they brought him up country, but he seems much better now.

Miss McMillan came up when the other ladies came to take her belongings down to Alexandria. She stayed a few days and nursed a boil. She was interested in the inundation, and was beginning to fear it was going to be too late for her to see it.

Mrs. Giffen also says:

HE DARED TO BE A DANIEL.

Some years ago, Butros Bashai, a member of the church at Minich, and a scribe in the government offices, took a firm stand that he would not do office work on the Sabbath. He declared himself ready to work on Friday (the legal worker's holiday in Egypt) or to forego a sixth of his salary, or to place his resignation in the hands of the government. He was persecuted for his stand in one way and another at Minich, but still being firm he was transferred to Zakazig, as a farther persecution. He was thus cut off from relations and did not have brethern to encourage him as before; but he did not flinch, though called to account time and again by the governor of the province and threatened with punishment for disobedience. So things have been going for years, but still "he would not defile himself with the King's meat," nor "worship the golden image," which, alas, so many bow to.

A letter has just come from him to tell us that he has received promotion, being appointed as head scribe to an important department at Benha. He is of course pleased, but pleads with the missionaries to be still more importunate in prayer for him. He seems to feel his greater need for Divine Help in the new and more responsible position he is called to occupy. He will now be in a position to take his stand more independently, and to exert a greater influence over fellow Christian scribes than before. May we not ask for him the prayers of the whole church?

The schools at Cairo have reopened with as good prospects as ever before. The chapel of the schools for boys and girls here at the Ezbekeya is already comfortably filled.

The Nile is filled from bank to bank with its rich brown water. It is thought that the inundation will be a satisfactory one.

The cholera, though having almost vanished from the Delta, still clings to Upper Egypt. It seems to have new vigor at Cairo the past few days, the reported deaths from it having risen to fifteen or more daily, while this is perhaps much below the real figure. The sanitary authorities attribute this increase to the fact that people are drawing water from the canals to drink, supposing that since the river is so high the water is pure, which is true of the river perhaps but the canals having been dry for months are polluted with the accumulated filth.

Miss Harvey gives part of a letter received from C. E. Smith, who is with the "Nile Expedition" near Samai. He was in the habit of attending their meetings on Thursday nights. After telling of the men who have died of cholera, he says:

Truly God has been speaking to us all by the gaps made in our ranks. I hear his voice calling me to a closer walk with Him.

Many who have been indifferent before have heard God's voice calling. One or two of our own men have taken to praying and show that they are in touch with the Master. The chaplain has been very kind in allowing us the use of his living tent each evening for prayer-meetings and I think, if we make real honest use of means we have, it shall bring forth fruit to the glory of God.

Thank you for prayers on Thursday evenings. I trust there are some even in far off America, who remember to pray for those British soldiers who are exposed to heat and the strong temptations of the wicked.

Mrs. Elizabeth Giffen, who has kindly gathered the Egyptian items, adds Monday, Sept. 7:

I did not get my letter sent off by Saturday's mail, and now I have sad news to add. Mrs. Strang is with us no more. I have asked Mr. Kelly Giffen to give the details as he gathered them from Dr. Henry and others who were with Mrs. S. throughout her suffering.

He says: "You will no doubt be saddened, as we all have been, by the unexpected death of Mrs. Strang. It occurred in the Mission Sanitarium here (Ramle) yesterday afternoon at about half past four. She had only been ill about 20 hours with that dread disease, cholera. Mrs. Strang was ever cheerful, and as we talked and laughed with her Saturday eve after sunset, we little thought that we would never hear her voice again and that in less than 24 hours she should be called to pass through the dark valley. But during the hours of suffering there was much to comfort. Dr. Henry was present and gave constant attention, administering such medicine and applying such remedies as are commonly used in that terrible disease. He also had the counsel of Dr. Morrison, (an English doctor from Alexandria) and we have no doubt but that every thing that could have been done was done by those physicians to save her life. It was a comfort too that her last wants were administered to by the kind loving hands of the ladies of the mission and not strangers. These were most untiring and forgetting all danger to themselves, they were constantly in attendance to apply such remedies for the relief of her suffering as were known to them. A greater comfort still was the fact that she retained full consciousness until the end. She revealed an unwavering faith in her Saviour and assurance of His ability to forgive all her sins. When questioned of her appearing before the Lord, and if she was not afraid, she replied, 'I might be if I did not know him so well.' A comforting message was left for each of her children and her husband who was absent."

There is nothing sad in the death of a Christian, but there are often circumstances that make the hearts of those left behind sad for a time. Such is human nature that even when we know our loss is their infinite gain, we mourn their departure. So the missionaries feel sad when one of their number has been so suddenly removed from their midst. It was sad for Mrs. Lansing who arrived from Cairo a few hours after her mother's death. It will be still more sad for Mrs. Tillie Hyde, her daughter in America, when she receives the news, but

the saddest of all, is the absence of her husband, who has not yet, as I write this, learned of his wife's death. It seems sad indeed that all the missionaries should have knowledge of Mrs. Strang's death, except him to whom she was most dear, and who will miss her most.

Immediately after her death, the news was wired to the missionaries at the different stations, and within an hour perhaps it was known to all the missionaries. Mr. Strang was at his home and his work at Maghaga, which is above Cairo some sixty miles or more. He had gone to spend the Sabbath at a little village some distance away. A telegram was sent to him as soon as possible after she was taken ill, but which would not reach him for some time, we have not yet learned when; but perhaps not till after her death, did he know of her sickness. We know that he will not learn of the death of his dear wife until after the last service has been performed and the body consigned to the tomb. Oh, God, thy grace bestow in abundance as the need is

As dumb, I silent stand,
Because this work is Thine;
Remove from me Thy chastering hand,
Beneath Thy stroke I pine.

Spare, Lord, and strength bestow
My fainting soul restore,
Ere I to dust and darkness go,
And be on earth no more.

India News.

Mrs. T. L. Scott writes from Edge Hill Cottage among the mountains:

Dear Mrs. Reid, do the years pass as quickly over in America as they do over here? I can hardly realize that a whole year has passed since I last wrote for the Budget; but when I count the time it is just twelve months ago.

Mrs. Lytle and Dr. Platter came up here last week, and Mr. Lytle and some others of the ladies will come in a few days. We are expecting a jolly time with eight grown people and five children in one house.

We are glad the rains have come on the plains, and hope the coming months will be less trying than the last three have been.

My husband says the summer schools held at Jhelum have been very good, and that a number of the Christians have promised to give a tenth of their income to the Lord, aud many are expressing a desire to live more worthy of their Saviour. The readers of the Women's MAGAZINE will rejoice with us for this evidence of spirituality in our mission, and I am sure many prayers are being offered by the church at home, that great and good results may come from the present spiritual awakening.

Miss Ella Gordon gives news from Jhelum:

During the last three or four days we have been having *such intense* heat. With doors closed and pankatas going, the thermometer has registered 99½ degrees in the house. One of our oldest missionaries has said he had never experienced such heat in India. The poor natives, who have not the protection from heat that we have, have suffered greatly. On the trains, between Peshmar and Wazinabad, twenty natives have been reported to have died from the effects of the heat. Five bodies were removed from the train here at Jhelum. But now the long looked for and welcome rains have begun, and though we are having the damp, muggy and somewhat trying heat, we are not burned and scorched by the hot wind. The rain has cooled the air so we can have the door open nearly all day. O, it is so nice to have a breath of fresh air and not be suffocated in a shut up house.

Last Saturday (a week ago to-day) we closed our Bible summer school with the women. We spent a pleasant and profitable month studying the last six months of the "Life of Christ." In closing our summer school we took our women and their children (in all thirty-four) for a little excursion up the river. After being rowed about two miles, we had our three boats put side by side and a few refreshments, consisting of native sweets, melons, lemonade and cake. All seemed to enjoy themselves very much. We had the beautiful moonlight coming back.

School, zenana and hospital work are all going on about as usual in Jhelum.

About two weeks ago two of my brightest little school girls died within a few days of each other, one about seven years old, from brain fever. I called to see the mother who told me how her daughter was always busy with her lessons. Shortly before she died, she told her father that God was higher than all. She said to him, "You are very great, but God is greater than you are, and if God comes to me, I will gladly go with him."

The other little girl was about ten years old. She died from small-pox. Her mother, with tears in her eyes, told me how good her child was and that she never wanted to miss a day at school. Just before she died, she asked her mother to let her have her reading book to study her lesson. Dear little children; how faithfully and carefully we should sow the seed in their hearts!

Mrs. Caldwell says:

The last time I wrote for the Budget I said that we had been transferred to Sialkote, Mr. Caldwell to take Dr. Barr's place in the Training Institute We have been here since beginning of March. The school seems to be getting along pretty well. There are 173 names on the roll. It will close on the 15th inst. The boys are like American boys in this respect, that as the time draws near for vacation they can scarcely wait till the day comes for them to go home. They seem quite happy while in school, and often speak of the great advantages of learning that they are having.

An officer in the army by the name of General Lake contributes a certain amount of money, the interest of which furnishes six prizes to those who get the highest marks in the yearly examination of a certain portion of scripture. Three prizes are for seniors and three for juniors. This year four boys of our school tried for the senior prizes, and one was successful in getting the 1st prize, which amounts to about $8, and a Bible or some other religious book. Another boy ranked second, as far as his average was concerned, but did not get passing marks in the New Testament paper; so just missed getting the second prize. One of the questions was, "If Romans was the only book of the Bible that you had, what could you tell about Christ." The seniors were given general qnestions on the whole Bible.

Twelve boys tried for the junior prizes, but none were successful. One of the boys ranked fourth, and missed getting the third prize by two marks.

These examinations are open to the heathen (of either sex) as well as to the Christians under the age of 23 years, or any who have not studied in a Theological Seminary. The examinations for the heathen are much easier than for the Christians, but the prizes are the same. The prizes each year in the two senior divisions are Rs. 25, 15, 10, and in the two junior divisions, Rs. 15, 12, 8, with a Bible or other Christian book in each case.

We are glad to receive a communication from Mrs. E. L. Porter, who says:

Mrs. Scott asked me to write something for the News Budget, and though I consented, I wondered

for a while what I, who know so little yet of the work of the mission, could write about. Then I thought perhaps you would be more interested in the Sabbath-school than anything else, and that is something I can tell you about.

I came to my new home in February, and as that is in the camping season, I found Miss McCullough's and Miss Logan's classes in Sabbath-school were without teachers. I took up Miss Logan's class, that being the only one I could teach in Urdu. Of course I did not know a word of Panjabi then, my home having always been in the North West provinces, where Hindu and Urdu are the languages used. I soon got fond of my fifteen scholars, and found it a great pleasure to teach them until Miss Logan's return to the station.

The attendance at the Sabbath-school has been a great source of encouragement this year. In 1893 there were sixty on the roll; last year the number went up to one hundred and fifty. At the beginning of this year Mr. Porter set the limit at two hundred and asked each one to do his best to bring the roll up to that number. Great was the excitement one Sabbath in April when the number read out as present was 200.

A great many of the scholars are quite small children, while some are older, and some are men and women. We have felt very much the need of more teachers, but as there were no available ones besides those who teach the twelve classes, we have had to manage with them, though it necessarily makes some of the classes almost too large for effective work. Two of the classes are composed, one of men, and the other of women who cannot read, and one teacher has forty little ones to take care of, with ages ranging from five or six to twelve years. It is needless to say that she does not waste her time during the teaching hour! The average attendance of the school this year has been about 160.

The singing is a great feature in the Sabbath-school. Each one sings with might and main, and though the effect to a musical ear is not always what it might be—this is a mild statement of the case—one cannot doubt the whole-heartedness of it, or that it must be acceptable to the Father whose praises we sing. The Psalms are translated into Panjabi and set to Panjabi music, and when a favorite Psalm is given out, it is hard to see how it can be that the roof does not suffer! (Our ears and heads often do, but that is a small matter!)

When he was taking the last quarterly review, Mr. Porter announced that he would give a book to every one who could repeat the subjects and golden texts of the lessons for the quarter, without a mistake. Six of the scholars gained prizes.

Mrs. H. J. Kyle writes for the Budget from Dharmsala:

All the new missionaries are hard at work on the languages now, studying from early morning until nearly dark, reciting often three hours a day spelling, translating, writing, trying to keep up with one another in the race, as well as to conquer for Christ's sake. We are all enjoying very good health, including the children and their mothers, who are spending the summer in the station.

We enjoyed a very pleasant gathering celebrating the Fourth of July and had a true American picnic dinner, prepared by the ladies of the mission, after which we had speeches and songs, and the celebrated fire-cracker. The festivities of the day were increased by the friendly presence of Rev. and Mrs. Clark, from Lodiana, of the American Presbyterian Mission, who did much to add to our entertainment. We are all enjoying the beauties of Dharmsala very much. The rains have now begun, and everything seems to grow and increase in beauty daily. We never tire of watching the clouds as they come and go, making beauty both in earth and sky; often we are above them, and sometimes they come into the house and fill it like smoke.

We miss very much as new missionaries the services of our own beloved church, not being able yet to understand Urdu. We have a weekly United Presbyterian prayer meeting, which we enjoy very much, some of us walking nearly five miles to attend.

Miss Morrison has started a small school for little children, with a native Christian woman as teacher. The children seem to learn very rapidly, and seem to like it very much.

Many of the natives seem anxious to learn. One of the servants who does not know how to read brings his primer nearly every day to another servant to be taught.

MISSIONARY CORRESPONDENCE.

CAIRO, Aug. 28th, 1896

WHEN the summer has passed on to September, we feel that the heat for the rest of the season can be endured. Even although the following six weeks are sometimes as trying as the preceding ones, we are cheered by knowing that each passing week brings us nearer to cooler weather.

The cholera, which for months has given such anxious thought, is, we are thankful to say, decreasing in the cities, but the country villages still suffer from it. The intelligent class of people have done more this time than ever before toward making their surroundings sanitary and paying special attention to food and drink, while the majority of the people, who escaped the disease equally as well, drank unboiled and unfiltered water, ate unripe, as well as decayed fruit, and the most indigestible food. The disease's ravages, however, were mostly in the filthiest part of the towns, but the very careful ones did not always escape. Our own mission has sustained a great loss in the death of one of the pastors in Upper Egypt.

Epidemics do not seem to prevent marriages. I do not remember of as

many marriages occurring among Protestants during any past year as have taken place this year. Six of the grandsons of one of the first Protestants of Nakhaleh were married a short time ago. According to Egyptian custom the intermarriage of cousins is the rule, but in this case there were not enough of cousins to supply the demand for brides; so two or three had to be chosen from outside. One of these was from a Coptic family, who would like to have had the ceremony performed by the Copts, but the bridegroom's relatives were firm in their resolution to have the Protestants officiate, and so the marriage was celebrated in our church, which was decorated with shrubs and flowers for the occasion. The bride, in a white silk dress with long train and the usual decorations of lace, orange flowers and veil, looked very pretty as she walked up the aisle supported by a lady on each side, and in her looks and deportment appeared as nice, and as much at ease, as a Western bride. After the ceremony we were all invited to the house to dinner, which was an elaborate affair, with its numerous courses, and which for our sakes was served in the Western style for our company. We were surprised to see the bridegroom bring the bride to the table, for *that* is a step quite in advance of the usual custom, and though evidently she was unaccustomed to the use of knife and fork, yet the bridegroom was so attentive in helping her, and so dextrously cut the meat or fowl as he placed it on her plate, that she only had to use her fork, and there was no appearance of awkardness.

As I watched the bridegroom in his attention to the bride I could not but think how much true christianity had done here in Egypt, to raise women in the estimation of men and make them *show* a respect for them, however much the feeling may still cling to them that they are inferior to themselves. That feeling will only be eradicated when by education woman can rise above the inferior position in which she is placed, and win the position of equality with her husband by her intelligence and good sense, and in being a helpmeet with him in intellectual as well as domestic relations.

Our schools, especially the boarding schools, are doing much in giving the girls a thorough Christian education, and, such as are likely to profit by it, a training in accomplishments.

We are glad to see that the Protestant young men stand up for their rights in being married by their own church, although some of them have found it very difficult to carry out their determination.

The trosseau of a bride in Egypt, if she belongs to a family of position, is an expensive item. The dresses especially must be numerous. One of the young brides of the Nakhaleh house was to have sixty dresses, ranging from velvet down to print, so that all the different materials between the two extremes would be taken in.

Within the past few weeks we have been grieved to learn of the death of our kind physician and esteemed friend Dr. Grant, whom we have known since, the cholera epidemic in 1865, when he first came to Egypt. He had been much weakened by repeated attacks of influenza, and when he left for Europe last spring we hoped the change would restore his health, and that he would yet have many years among us; but the Lord saw fit to call him suddenly to his reward and rest. Ever since we came to live in Cairo in 1873, he has been our physician. There are few of our mission circle who have had to be in Cairo for treatment but have been under his care. He was ever a friend of the mis-

sionaries and took a great interest in the work of the Lord carried on by them, always giving his liberal contribution. His attendence at our English service was so regular that when he was not present we always knew that his absence was unavoidable. He was a staunch Presbyterian, and although the temptation was great to a man in his position in society to drift into the fashionable Episcopal church, yet he never was ashamed to stick to his principles and convictions, and we never missed him, nor his wife and daughter, from our communion services, although always held in Arabic, a language not altogether familiar to them. No rush of work all lowed him to neglect his family prayer, and we always felt when he prescribed for our bodily ailments that we were not forgotten by him at the throne of grace. On account of his interest in Egyptology and his fine collection, few tourists of note passed through Cairo without making his acquaintance and enjoying his, and Mrs. Grants', hospitality at some of their weekly receptions. He will be much missed by a large circle of friends and acquaintances, but I do not think any will miss him more than his friends in the American mission circle. We can truly say, he was faithful unto death, and there is no doubt but he is now wearing the crown of life.

Your Sister in Christ,
MARGARET WATSON.

YOUNG PEOPLE'S DEPARTMENT.

CHASE CITY, VA.,
Sept. 17th, 1896.

DEAR FRIENDS:

When I am asked to write something about our mission work that will interest children, I try to put myself in a child's place, and write what I think would most interest me; and as we are usually more interested in people whose names we know, I wish to introduce you to some of our pupils. And, first, there is William Henry, King Solomon, Sonny Boy Bruce, a boy eight years old and about the size of the average boy of that age. Then there are Heaven Thornton, Gold Hatchen, Pokey Barnes, Ras Pettus, Digory Simmonds, Pigeon Jones, Apostle Moore, Lemon Mack, Green Salley, Missouri Oliver, Indiana Wilson and many others.

If I could take you into some of their homes and show you how they live, you would wonder how it was possible for them to look as neat as they do at school and at church. If we were to call at meal time we would find each member of the family going about with a piece of cornbread and a slice of bacon, eating a "snack" as they call it, for it is only in the best of the houses that one ever sees

a table set and the family gathered around it. Many of the children bring no dinner to school, and many of those who do, bring cold potatoes, cold batter cakes, coarse bread, etc. One child had nothing in her bucket one day except corn meal over which a little water had been poured.

The children attend school day after day, just as the children in the North do, and are taught the same things in much the same way. They take great interest in the kindergarten, and many of them learn to do neat work. If any of you were at the Columbus Institute, you saw specimens of the work done in drawing, clay modeling, paper folding, etc. Still better work was done last year that would have been sent to Omaha if an educational exhibit had been arranged for.

Friday afternoon is spent by the pupils in literary society and Junior prayer-meeting. The society is under the direction of the Primary teacher, but the officers and leaders are selected from among the children, and the little President presides with as much dignity as if he were presiding over one of the houses of Congress; and if instead of saying, "A motion for adjourment is in order," he says "Now we'll go home" No one laughs, for that would not be showing proper respect for their President.

In the Junior prayer-meeting, also, the leader is selected from among the students. All the pupils in the Primary school, of which there were 184 last year, are members of the Junior Union. Do not understand me to mean that all these are children. While the average is from 6 to 12 yet there are always some 21 years of age and above who, coming into school without being able to read, are put into classes with little children. The programme of exercises is that given in the "Christian Union Herald," varied a little sometimes, to meet the peculiar needs of this people. The pupils carry on the meeting, announcing the Bible Songs, leading in prayer, reading or repeating Bible verses, telling a Bible story, etc.

When they leave the Primary department and enter the Intermediate, they are admitted into the "Young People's Christian Union," and if they stay with us until they graduate, they will have eight years of christian training in connection with that society.

Who can estimate the power for good that they will exert among their people when they go out, as many expect to do, as teachers and preachers? Will not the young people in our Northern churches, who have been so much more favored by birth and education than the colored children have been, help us to educate them for the Master's service?

Yours, most sincerely,

M. A. CLELAND.

The Desert Stream.

On an African desert, all brown and sere
A great barren rock once stood,
And with trickle and babble, close to its foot
A murmuring streamlet flowed.

And the streamlet one day to heaven did pray:
"O let me grow greater," it cried;
"Let me on to the shore of the ocean flow,
"A river, deep, mighty, and wide,"

"In this desert so drear small good I can do;
"If far from its wastes I plow
"I'll water the meadows, and quench men's thirst,
"A blessing wherever I go."

But the prayer was unanswered; the hot sun's rays
Beat down on the fountain's tide;
Then a merciless drought came with withering blast,
And the poor little streamlet died.

So the streamlet died, and its misty wraith
Ascended unseen by men's eyes;
But its visionless vapor became a light cloud
That floated aloft in the skies.

While the little white cloud still wandered and roamed,
Wherever the zephyrs allowed,
Hark, a voice that was light as the salt sea's foam
Came to comfort the little cloud.

"Be of courage," it whispered, "thy time shall come,
"Thy prayer has been heard above;
"Soon the summer shall pass, the day is at hand
"When thou shalt give proof of thy love."

* * * * * * *

* * * * * * *

In a lone bare field a forgotten grave stood
With never a stone at its head;
The tomb held the dust of a brave man and true,
Of a young soldier long since dead.

A few withered lilies grew close by the grave,
Once planted by some loving hand;
But they gasped and fainted neath the same cruel drought
That had killed the stream in the sand.

But lo, while they drooped their frail heads to the dust
A cloud floated over the flowers;
Its tears fell fast as it heard their cry,
And distilled in life-giving showers.

The lilies awakened and smiled once more,
The grave was covered with bloom;
Though the streamlet had died, yet its *spirit* had served
To reviv e new life from the tomb.

(*Princeton.*) WILFRED M. POST.

Junior Missionary Societies.

Suggestions for Junior missionary societies for December:

"Go ye into all the world and preach the gospel to every creature."

Open the meeting with singing—good, hearty singing. Much attention must be given to the music. Whenever during the meeting there is danger of the children growing weary and restless, let them stand up and sing—sing with enthusiasm. What success would a general have who led his soldiers into battle without music, or with half-hearted, faint music.

The rest of the devotions may be arranged as the leader deems best. A recitation or story suitable to the subject. The lesson on the life of William Cary, in September MAGAZINE, is very appropriate. The leader can explain the missionary's progress as clearly and make it as interesting as possible, explaining that although it is nearly nineteen hundred years since the command in our text was given, it is only in the last hundred years, and a little over, that any systematic foreign mission work has been done.

I would suggest that in the younger division of the Junior missionary society each child bring a picture of a native in native dress, and, if possible, tell or read something of the life and customs. These pictures should be of as many nationalities as possible.

Children, it is a grand thing to live at this age of the world; you are learning of the great things God is doing by His servants. The battle between Christ and the Evil One is growing still fiercer and fiercer. The call is, "Come up to the help of the Lord against the mighty," for Satan is a very mighty foe and Christ has a work for each one to do. Will any one of you not do it, and do it gladly? A wise general places his best soldiers in the hardest places, and Christ often puts his soldiers where it requires great faith and courage. When it is all done, how great will be the reward! Our commander, Christ Jesus, cannot be defeated. He must win, whether we do our duty or not, but what will be the consequence to us if we do not answer his call? What a glorious privilege to help fight this battle! To what a great honor God has called us!

Little boys and girls, I almost envy you for the grand work that God will give you to do for him, and the wonderful things you will see before you reach the age of some of us older ones.

It is to you, the children of today, that we look for the winning of the future victories. It is your devotion and enthusiasm in the Master's cause that shall fill the coming years with hope of still greater victories.

Rev. J. D. Rankin, in his address at the Omaha Institute, told the story of the veteran who was watching the triumphal entry of the army into Rome. First came the old men, carrying a banner with the inscription, "We are brave." Then came the active soldiers, on whose banners were these words, "We are brave." But these inscriptions gave the veteran

no confidence, for they told only of the past and present success, and he was concerned for the future. At last the boys marched by, with "We will be brave" on their banners, These words filled the old soldier with joy, for they were a promise of future triumphs.

God grant that each one of you is in the great army of Christ, fighting your part of the battle against sin. And in the end you will surely receive the reward. D

The Juniors—How to Hold their Interest.

Superintendents are often puzzled to know how to hold the interest of the Juniors, and at every Junior conference the question is ask, "What can we give the juniors to do"?

Boys and girls like practical missionary work. This is the season of the year when boxes of clothing should be sent to needy families and stations. It is astonishing with what zeal the Juniors enter into this kind of work, gathering coats, hats, shoes, stockings, dresses etc, sometimes slipping in picture-books, dolls or other toys for some little ones who could not otherwise have these things so dear to their little hearts.

Superintendents have sometimes objected to this method of work, because of expense in sending the barrels or boxes. The honorary membership money should be used for this purpose, and every society should make an effort to secure a long list of these members, either from their own congregation or friends outside.

Another work in which some of our Juniors have been greatly interested is providing Thanksgiving dinners for poor families. One of our Junior missionary societies has been deeply interested in this work for several years. They now look forward to it as one of the most enjoyable days in the year. Each member promises to bring some one article that goes to make up a Thanksgiving dinner. The superintendent sees to it that a variety is provided, and that those who are not able to give much, give that which costs them least. The day before Thanksgiving the boys come with their little wagons, when they are filled, and the Juniors start out on their errand of love, and witness the joy and happiness of the recipients, many of whom have but the bare necessities of life. MRS. N. WYLIE STEVENSON.

EDITORIAL.

Thanksgiving.

"To Thee, Oh, God, we render thanks,
We render thanks to Thee,
Because Thy wondrous works declare
Thy great name near to be."

For countless and manifold mercies in our daily lives; for the memory, like a benediction, of those gone on before; for deliverance in our own country from wasting epidemic, and for the preservation of the lives of so many of our missionaries, though dangerously exposed to contagion; for the clear and unwavering testimony of the one so suddenly called to her reward; for the vigorous growth of our church work at home and abroad; for many helpful influences to noble living; for the fruitage of the earth; for peace with the whole world, and over and above all, for the gift of Him who, though once crowned with thorns for us, is and shall be manifested as "The Prince of the kings of the earth."

It may be known to most of our readers that Mrs. A. P. Burchfield was a representative of the W. G. M. S. at the Pan Presbyterian council which met in June at Glasgow. She was solicited for

a full report for the MAGAZINE. The letter, however, did not reach her until she arrived in Venice. She replied from that city, expressing her intention to report to the Women's Board and MAGAZINE on her return home. But she was only permitted to see her loved ones for a few days, 'ere she was summoned to depart on her last journey, and it is feared left nothing prepared for publication. One says, "We are all saddened by her her death, and her loss in some of the departments of our church work seems almost irreparable."

The many friends of Mrs. Mary H. S. Jackson, daughter of the lamented Rev. J. B. Dales, D. D., and for many years his right-hand in missionary and benevolent work, will be rejoiced to know that she is having a delightful and profitable tour in New Zealand and Australia, and that her health is being restored.

Again we call attention to the Minutes of the May meeting at Erie, Pa., a large number of which are still on hands. The meeting was considered a very good one, and the perusal of its Minutes cannot fail of being helpful. Send in orders to the Literature Secretary, Mrs. E. J. McPherson.

Nearly a month ago the good Victoria, "By the grace of God, queen of Great Britain and Ireland," had outrun in length and prosperity of reign every other English sovereign. Called to lofty station and service very early in years, she has by prudent and fearless administration of great affairs of state, by gentle womanliness, by a beneficent home life, and by steadfast Christianity, been a blessing, not only to England, but to the world. Our own country has reason to thank her for more than one timely and prevailing intervention on our behalf.

Bereft, many years ago, of the wise counsel and companionship of Prince Albert, the beloved, she has bravely and faithfully discharged duties, and been untiring in efforts both public and private.

The recent visit of the Czar and Czarina of Russia to the royal grandmother at Balmoral Castle is a sweet and grateful picture of affectionate family ties in one of the highest homes of the world.

May God bless, guide, direct and keep Queen Victoria in the future as He has done in the past. May her mind remain clear, her strength continue firm, and "Her existence be prolonged."

It has been some time since we inflicted upon our readers any reference to the need of a larger subscription list. This is the season at which all periodicals make a special effort to increase the circulation for the coming year. We think there must be some members of missionary societies who do not see or read the MAGAZINE who would do so if their attention was called to the matter. Our local agents in some sections are doing well. We wish all could be urged to greater effort to help the MAGAZINE in a special manner at this time.

At 12.07 o'clock p. m., September 26, the propeller of the great steamer Furnessia began its revolutions, and moved proudly toward the Orient with the party of outgoing missionaries. The day was bright and beautiful, the cheery faces and encouraging words spoken as goodbyes to the friends lingering on the shore, bespoke a good voyage on the Atlantic. Word has been received that they arrived safely at Glasgow, Scotland, on the 6th of October and, (except Messrs. Sowash and Reid and their wives) were to sail from Liverpool for Port Said and Bombay on the 10th. Those going across the continent would sail from some place on the Mediterranean for Alexandria.

All are far on the way to their fields of labor 'ere this, and it is hoped that our whole church are joining in fervent thanksgiving to God for His great goodness, and in prayer that even a greater number may soon follow. There can be no greater encouragement to our brethren and sisters already in the field. They labor and wait anxiously to see what the prospects are for men and means. They realize how under God the efficiency and extension of their work depends upon the increasing devotion and liberality of God's people at home; and a movement which gives promise of relieving our Boards of financial pressure, and also of encouraging an increase of laborers, will be welcomed in every mission field with true thankfulness.

The annual meeting of the American Board, which occurred in Toledo, Ohio, early in October, was not quite so largely attended as in some previous years, but the sessions were full of interest. The debt was not only cancelled, but a forward movement inaugurated in the way of new work. One of the striking features of the meeting was the address of Hon. Everett P. Wheeler on "Duty of the United States to citizens in Turkey."

It may not be known to all our readers that Miss Maggie A. Smith, of our Egyptian mission, is a daughter of the late Rev. J. N. Smith and Mrs. E. W. Smith, a brief sketch of whose services in home mission work we gave last month. Miss Maggie has labored faithfully in Egypt since 1872.

ATTENTION—MINUTES.

An order received recently asked that a copy of the Minutes of the General Missionary Society be sent—if any were left.

Lest others of our dear fellow workers be laboring under the misapprehension, permit us to say that there are yet over 1,000 not disposed of. Only 1,500 were printed, which was considered a small number for a membership of over 19,000, and yet of this small number less than one third have been taken—a sad commentary on the interest manifested in the work carried on by the women of our church.

Let every member make the circulation of the Minutes a personal matter, and very soon we can report that we have not one copy left. Address all orders to MRS. E. J. MCPHERSON,
Literary Secretary,
409 Morewood Ave., Pittsburg, Pa.

Program for December.

Subject.—A Century of Missionary Effort.

Opening Devotions: 10 minutes.

Theme for remarks, Matthew 28:19-20.

Psalms and prayers at discretion.

1796.—THE BIRTH OF MODERN MISSIONS.

Modern Missions beginning with the "Carey Epoch." 5 minutes.

The Story of The Century. 10 minutes

1896.—THE WORLD'S CRISIS OF MISSIONS.

The need of broad, unselfish christian sympathies; of conquering faith; of burning convictions; of outflaming zeal and enthusiasm for the conversion of the world. 10 minutes.

Roll call. Business.

References: Leaflet, "Sketch of William Carey," "A Hundred Years of Missions", by D. L. Leonard, D. D.

If the omission of Thyne Institute, Chase City, Va., and Henderson Normal Institute, Henderson N. C., in the program for Nov., left the impression upon any one that they are of the lower grade schools, we wish to say that such is not the case. Thyne Institute and Henderson Normal Institute are pursuing the same course of study, are of precisely the same grade, and doing the same work as Norfolk College, Norfolk Va., the name of which happened to be used as an object lesson.

MRS. R. S. FINLEY.

REPORTS, ETC.

Report of Women's Board for October.

Tuesday, October 6, was the date of the regular monthly meeting of the Women's Board. Opened with the usual devotional exercises of singing, reading of scripture and prayer.

The foreign secretary has had a busy month arranging for farewell meetings and seeing to the final arrangements for the sailing of our new missionaries. Had written forty-two letters and many cards.

Miss Elizabeth McCahon, late of India, has been appointed bible reader at Knoxville, the term to

begin Oct. 1st. Letters from Egypt express pleasure at the prospect of having two medical missionaries among the number for this field. The work is interfered with to some extent by the cholera, now prevalent. Medical instruments were ordered for Dr. Sophie Johnston and Drs. Watson and Lawrence, of Egypt.

Home secretary read an encouraging report from Miss Stewart, of Spokane. Miss Speer, of Chicago sends her last report; had made 192 calls the past month and much encouragement in her work. A farewell meeting was given for Miss Speer, Presbytery having appointed her to Aurora, Ill. Miss Brooks, of Alameda, Cal., made 150 calls besides attending meetings of societies. Miss McIntyre, of San Francisco, has been suffering from an attack of pleurisy, which interfered with her mission work. Miss Curry, of Oakland, Cal., made 102 visits during the month.

Freedmen secretary reports from Athens, Prairie (Bluff now omitted), Knoxville, Henderson and Chase City. The Knoxville Bible reader reports that more doors are open for her work than any time previous and that it may soon be advisable to do work by gathering the needy people into circles

Church Extension secretary reported inquiries for loans and arrangements being made to grant them.

Treasurer reports Sept. 8, receipts $1280.97; disbursements, $5129.62.

MRS. MARY W. PORTER, Sec.

Mrs. A. P. Burchfield.

Early Saturday morning Oct. 3, 1896, the family and friends of Mrs. A. P. Burchfield were overwhelmed by the sad news that she had been suddenly summoned from an active service on earth to a higher service in heaven; to receive the reward of the faithful; and to enter into the joy of our Lord—into the full fellowship and the glory of the risen Christ.

We as members of the Women's Missionary and Aid societies of the Sixth U. P. church, Pittsburg, who have been so intimately associated with her in Christian work, desiring to put on record our testimony regarding her high type of Christian character and appreciation of her helpful and loving companionship, would offer the following as a tribute of love and respect.

In the death of Mrs. A. P. Burchfield we are brought to realize that a strong power and a guiding presence has been removed from our midst, and our hearts are sad because we shall see her face no more; but at the same time we rejoice in the memory of service strengthened by her clear judgment and wise counsel.

As president of our missionary society for nearly three years she has devoted a large part of her prayers and thoughts to its advancement and our mutual good. We can all bear witness to the uplifting power and spiritnal tone of her earnest prayers, which shall long linger in memory as an inspiration to higher spiritual attainment.

The philanthropic work of our Aid society always had her warmest sympathy: and the practical assistance, she was always ready to give, we shall sadly miss in the days to come.

She had a deep personal interest in every line of woman's work for Christ, and always gave the impression of abounding life and thorough enjoyment of its duties and privileges. Rich in Christian experience, and wholly consecrated to her Master as she was, we feel that she dwelt among us as one of the most beautiful illustrations of the power of the Spirit in a human heart submitted to His influence.

Our prayer is, that her Christ like example shall ever live, inspiring, stimulating and urging us onward in the shining path she trod so well.

To her inner circle of friends we would extend our tender sympathy, and remind them of the Friend that sticketh closer than a brother. We pray the Father to bestow the 'garment of praise for the spirit of heaviness' upon the aged mother and the loving sister left so lonely without their dear one.

We commend her sorrowing partner in life, so sadly bereft, and her mourning family to the God of all comfort, and would have them think of the Saviour's desire concerning her as expressed in Jno. 17:24: "Father, I will that they whom thou hast given me may be with me where I am; that they may behold my glory, which thou hast given me."

COMMITTEE.

A tribute of love from the Board of Managers of the United Presbyterian Memorial Hospital, to the memory of Mrs. A. P. Burchfield.

In this sudden taking away of our dear friend and fellow worker we are sorely bereaved indeed. This is the first time in our history that our ranks have been broken by death.

Mrs. Burchfield has been a manager from the beginning of our hospital work, and was keenly interested in every phase of it,—ready to do her part, no matter what it might be. Her great, mother heart was always touched with the sufferings of our little patients, and she was ever ready to minister in her tender, loving way. In her work among us, it seemed to her a joy to labor for the Master. We deem it a privilege to have been co-workers with her for so many years.

But while our circle has been broken and our hearts are so sore, we feel that we are called to more earnest effort, and to renewed consecration to the Master's service. In the taking away of this dear friend, we feel that we have been very near our Father's home, for as we were working side by side, *she* was called, and *we* remain a little longer. *Her* work is finished—ours is yet incomplete.

When this providence comes to *us* so keenly, what must it be to the husband and children—the mother and other dear ones! We realize how vain and empty human words seem in an hour like this, and yet we know that human sympathy is soothing to the bleeding heart, and we extend our deepest sympathy to those who have been so sorely bereaved. We commend them to Him who makes no mistakes in His dealings with His children, and who has promised, "I will not leave you comfortless; I will come to you."

COMMITTEE.

In affectionate memory of our beloved president, Mrs. A. P. Burchfield, who was called home October 3 1896, we, the Executive Committee of Monongahela Presbyterial, present the following tribute of respect in behalf of the society:

WHEREAS, It has pleased the Heavenly Father to suddenly remove from our midst a beloved sister in Christ, who by her sweet Christian influence and close walk with God was an inspiration to all who came in working touch with her,

RESOLVED, 1, That while we bow in humble submission to the divine will, we recognize in this mysterious providence a call to us for greater consecration of heart, greater earnestness and zeal in the Master's work, and a more perfect readiness for that hour which cometh as a thief in the night.

RESOLVED, 2, That in the death of Mrs. Burchfield our Presbyterial society has lost a most efficient officer and devoted helper, whose sympathies

reached out to every work for the fallen, the uplifting and the evangelizing of the ignorant and superstitious, and the advancement in every direction of our Lord's kingdom.

RESOLVED, 3, That we extend our sympathy to the bereaved family, commending them to the love of Him who hath said, "I will not leave you comfortless."

RESOLVED, 4, That this memorial shall be recorded in the minutes of the Presbyterial society, and published in the United Presbyterian and Women's MAGAZINE, and a copy sent to the family.

— —

Mrs. Nancy Carpenter.

We are called upon to mourn the death of Mrs. Nancy Carpenter, wife of the late Dr. J. D. Carpenter, who preceded her to the grave but a few months ago.

Mrs. Carpenter died at Aledo, Ill., at the home of her brother, and was brought to this city for interment. The deceased was a member of the United Presbyterian Church for nearly forty years; all these years a godly good woman and a member of the Women's Missionary Society of the 2nd Kansas City Congregation.

RESOLVED, That in the death of Mrs. Carpenter this society has lost a faithful member, a good counsellor.

RESOLVED, That in her life, we the members, have a good example of piety, consecration and Christian fortitude.

RESOLVED, That in her death we have a solemn warning of the uncertainty of life, and a motive to greater faithfulness until our work too is done.

Kansas City, Mo. MRS. A. A. WHITE, MRS. M. E. ENGLISH. } Com.

Mrs. Elizabeth Haverfield.

Whereas, it has pleased God to remove by death, August 6th, 1896, MRS. Elizabeth Haverfield, another of our friends and co-workers in the Ladies Missionary society of Cadiz, Ohio, therefore,

RESOLVED, That we recognize in this sad bereavement God's sovereign right to recall his grant of life, and our Christian duty to bow, with meek submission, and say, "Even so, Father, for so it seemed good in thy sight."

RESOLVED, That we extend our warmest sympathies to the bereaved friends, and commend them to Him who has said, "I will not leave you comfortless."

MRS. J. C. JAMISON, MISS JANNETTE GROVE, MISS LAURA HOLLIDAY. } Com.

Mrs. Mary E. Wright.

To the memory of Mrs. Mary E. Wright, who died June 2nd, 1896; a tribute of respect and love, from the Woman's Missionary society of the United Presbyterian church of Oxford, Pa.

We wish to bear testimony to the Christian character of our sister as manifested in her faithful attendance at public worship, her interest in our society, her devotion to her family, and her high sense of duty, both to the church and home; her cheerful disposition, her sincere interest in the welfare of all, and her warmth and tenderness of heart to her friends and family.

We extend our sympathy, especially to her mother, who was her life long companion in the home, and who will feel the separation most keenly.

We commend them to the grace of the Lord Jesus, who alone is able to sustain, and who takes His own to their reward.

May we be admonished to be more faithful and earnest in our service.

MRS. ANNIE COWAN, MRS. VINNIE RINGLER, MRS. EVAN MELONEY. } Com.

Mrs. Mary Orr Hutchison.

The Ladies Missionary society of the United Presbyterian church of Altoona, Pa., at a called meeting on Sabbath morning Sept. 27, 1896, gave expression to the following tribute of remembrance in behalf of the honored President of this society—Mrs. Rev. R. A. Hutchison, who died Sept. 26, 1896, at her former home in Cedarville, Ohio.

It has pleased our Heavenly Father to call from our society a beloved member and co-worker—one whose cheerful, quiet and unassuming Christian character endeared her to all that knew her. Although not able, by reason of sickness, to attend our meetings, yet her heart was with us and she was ever ready to advise and help.

In her death we have lost one to whom we looked foward as a faithful and efficient worker in the mission field; yet God saw fit to lay His afflicting hand upon her and remove her from our midst, and while we mourn for her, yet her death is to us an admonition, and her Christian influence will ever linger with us.

RESOLVED, That we tender our sympathies to the bereaved husband and relatives, and commend them to care of Him "who doeth all things well.'

MRS. I. N. SIMPSON, MISS MARY WISE, MRS. JOHN A. MARTIN. } Com.

Mrs. Mary McCormick—Miss Polly McCully—Mrs. C. S. Fetterman.

A tribute of respect from the L. M. S. of St. Clair United Presbyterian church, Mt. Lebanon, Pa.

Since our last thank offering God has called to mansions prepared for them two of the oldest, best beloved and devoted members of the missionary society.

Mrs. Mary McCormick was always full of zeal, ready to do even more than her part in every good work. Her place was never vacant at the meetings when health permitted her to attend. Her strong Christian character and her unflinching faith in her Heaveniy Father's care and protection, was an inspiration to all of us, and encouraged us to press forward. She has gone to her reward and her works do follow her.

Miss Polly McCully, an earnest, worthy woman, although feeble and aged even when our society was organized, was a most devoted member, always aiming to be present at the meetings, and ready to give of her means to help the cause. She was an example worthy of imitation.

These dear ones will be greatly missed. God grant that each one of us may do our part as well as they, and that when we are called to serve Him in Heaven our welcome may be, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

This little tribute was prepared to be read at our last thank offering meeting by one of our members, Mrs. C. S. Fetterman. She has since received the call to "Come up higher," and we feel sure has heard that welcome plaudit. As she had wished it might be, the summons came on Sabbath morning (Sept. 6th.) and as the congregation of which she was such a faithful member were singing the words of the one-hundred-forty-third psalm,

Thou art my God I pray,
Teach me thy will:
Show me the perfect way
That I must fill.

Oh! Lord, for thy name's sake,
Revive and quicken me
And for thine own name's sake,
My soul set free.

a messenger brought the word that her soul had just been set free, and herself released from the sufferings she had borne with such beautiful Christian fortitude and grace, commending her Saviour whom she loved and served to her family, and to all who had the pleasure of visiting her.

MRS. DAVID STRANG

AND GRANDCHILD, GULIAN LANSING.